This intellectual, scientific and philosophical system based upon the encyclopaedic teachings of Aristotle as preserved and developed by the Moors and Jews in Spain, was accepted unquestioningly throughout Europe, and was embodied by Dante almost in its entirety in that greatest literary monument of the Middle Ages his *Divine Comedy.* Thus Dante's entire cosmogonic system, enveloped within the *Primum Mobile,* is in fact an adaptation of the Hebrew-Arabic conception of the world. It is symptomatic that Aristotle ("The Master of those who know " as Dante calls him) has in his train in the Inferno Averroes "who made the Great Commentary". In the famous pictorial representation of the Middle Ages which is to be seen in the Spanish Chapel in Florence, vanquished philosophy is represented by turbaned figures—typifying its legendary association with the Moslem world. But though the system was expounded by Mohammedan thinkers (with the aid, indeed, of Jews and persons of Jewish origin), it was mainly through the agency of Jews that it was transmitted from the Moslem to the Christian world.[1]

The importance of this process in European thought, science and civilisation was incalculable. To it is to be traced the origin of mathematical study in Europe—the ultimate basis of all technical progress. It was the foundation of mediaeval medicine, which, though long superseded, is nevertheless the basis of our own. It enriched mediaeval Europe with

fresh conceptions in literature and fresh literary forms, to be traced

[1] Joseph Jacobs, in his *Jewish Contributions to Civilisation,* draws a distinction between the philosophical texts, which according to him were for the most part derived by the Latin world direct from the Arabic, and the scientific, which in many cases were transmitted *via* Hebrew. The opposite thesis is maintained most brilliantly by Renan in *AverroSa et rAverroi&me** But in any case the indubitable collaboration of Jews with Christian translators (e.g. Michael the Scot) must be taken into account.